THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 45, Vol. XXIII. Saturday, Nov. 9, 1861. Price One Penny.

FOREKNOWLEDGE.

There is a principle of blessing and power which some of the children of men have possessed at different periods of the world's age, by which they have been placed in positions vastly superior, in intrinsic value, to those occupied by the rest of mankind. If wealth could purchase it, the golden treasures of California and Australia would not be considered too much for the possession of it. If talent, learning, or science could procure it, its pursuit would be as zealously followed by men of learning and talent now as ever the alchemists of old sought after the "philosopher's stone." And if force of arms could obtain it, then would the red rain of many a bloody battle-field prove how anxious ambition would be to add it to its long list of acquisitions. It has been vainly sought after in all ranks of life from illigitimate sources. Wealth and poverty, patricianism and plebeianism, bounding youth and tottering age, power and impotence, and even science, have all in turns bowed before the charlatan's shrine in quest of it. Astrology, magic, witchcraft, divination, and incantation have been each invoked for its aid, and every real or supposed science which it was believed could render any assistance in obtaining it have been successively and assiduously cultivated in search of it.

The principle is foreknowledge. By the possession of it individuals and communities have been signally blessed, some few instances of which may be cited in their proper place; but it would be an interesting subject, did space permit, to glance at some of the means employed to obtain possession of it, apart from the plan which Jehovah has ordained, from the magicians, soothsayers, and astrologers of ancient times, down to the mediums and fortune-tellers of the present day. In every age the desire has been the same, and the different modes employed have been but the various expositions of the same sentiment in different ages and countries. This desire to pry into the secret and hidden seems implanted in the very constitution of man, as if designed by the great Author of his existence to be legitimately gratified under provisional conditions. It is the same impelling motive which under other guises prompts him to tread the unexplored fields of science, and launch out on the ocean of undiscovered truth, still inquiring—ever unsatisfied with the amount of knowledge he possesses, and in every succeeding search revealing that secret union between Deity and man which links the finite to the infinite, and speaks volumes concerning man's origin and ultimate destiny, when the boundless treasures of eternal truth shall lie open before his enraptured vision. In

heathen lands and in classic times this desire flourished on a fruitful soil; and so closely did this faith assimilate itself with the character of the people—so completely did it permeate the entire mythological worship of the ancients, that no undertaking of importance was entered upon without "consulting the gods" as to its success, through divinations, oracles, or incantations. The flight of a bird, the course of an arrow, the condition of the entrails of a fowl, the responses of a Pythoness, or the ambiguous declarations of an oracle were so many means of determining the success or failure of a contemplated project. The Magi of the East, the sorcerers of Egypt, the astrologers of Babylon, the "wizards and those who had familiar spirits," whose practices were forbidden by the Lord, were they who openly professed the power of unravelling the mystic future, and laying bare the secrets hidden in the womb of time. So important were they considered, that no eastern potentate was without their services. They accompanied him to battle in time of war, uttering prognostications to cheer the courage and inspire hope in the bosoms of his soldiery, and haunting the precincts of his palace in times of peace, ready to place their skill and avowed superhuman knowledge at his disposal. So numerous did they become, that they swarmed in every place of importance; and so much credence was placed in their abilities and power, that even Saul, the Israelitish king, sought the services of one when the Lord refused to answer him in the ordinary and sacred modes through which he communicated with the house of Jacob.

Christian professors are just as anxious to obtain a knowledge of the future as the idolatrous and mythological worshippers of ancient times were, And possessing, as they do, the record of some of God's dealings with his chosen people, they can read therein an account of some of the blessings enjoyed by those who really were endowed with this priceless gift. While believing the statements contained in the Bible, they repudiate the thought of man being so privileged now from the same source; and though reading the anathemas levelled against those who countenanced, practised, or patronized illegitimate means of obtaining or trying to obtain foreknowledge, yet they do not hesitate to seek after forbidden knowledge, oftentimes half jesting wholly in earnest, from sources of a similar character. The Rosicrucians and astrologers of mediæval times might well take the place of the Chaldeans and astrologers of earlier ages, and the clairvoyants, mediums, and such like characters in this day can supply any vacancy which may have been created by those mediæval means having fallen into desuetude. Times change, empires totter and crumble to ruins, ages and generations are hurried on the ceaseless current of time to the mighty ocean of the past, and religious faith finds expression in different forms, rites, and ceremonies; but such traits of the human character cling with undying grasp to humanity in all its mutations. This consideration will provoke thought in the minds of many, and impel them to ask, Is it the ever-craving demand of mankind to know the future which calls forth the always ready supply of foretelling material? or is there a potent, yet unhallowed influence of whose power, circumscribed and bounded though it may be, man can avail himself under certain circumstances, as well as that sacred and holy one which opens the vision of the children of light to a knowledge of the future, with all its kaleidoscopic changes? It may be that both questions could be truthfully answered in the affirmative. Doubtless many impostors have preyed upon the gullibility of the ignorant and credulous; nay, the fact is indubitably clear that such is the case. But on the other hand, the warnings of Jehovah against such practices, the certainty of evidence produced in numerous instances, puzzling the most intelligent observers and convincing the incredulous, with recorded instances in Scripture and in other writings, of a strange power displayed under peculiar circumstances, give strength to the conviction that there is an influence, unhallowed in its nature, of whose aid mankind can at times avail themselves.

Assuming this hypothesis, the first consideration is, Can this influence or power give man any real, truthful knowledge, or bless him with any permanent good? To suppose that such

a source can supply a knowledge of the mystic future correctly, and lay bare the mighty secrets of unborn time, is to suppose it co-equal with Jehovah in the power to direct the affairs of the future, and ordain the times and seasons which shall be revealed; or in a knowledge of those plans and designs which are hid up in the bosom of eternity. Either of these suppositions is impossible; hence, a knowledge, viewed from this source, may be false in its every detail, and would therefore totally mislead, while it carries with it the condition of uncertainty; or, if true in part, that would be so limited and bounded, from the limited knowledge of the influence which imparted it, and so mixed up with error from the character of the source whence derived—a character which must essentially combine within itself falsity, because it presumes to a knowledge which it does not possess—that it would be worse than valueless—worse even than total ignorance, for the *modicum* of truth imparted would be a belief in the error with which it was associated; and as error is ever the offspring of ignorance, and generates sin, which leads to death, the consequence is that it would prove a curse instead of a blessing to its possessor. Hence, then, mankind can receive no real, truthful, uncorrupted knowledge from such a source,—consequently, can derive no permanent good from such connection, so that it would be better to remain in total ignorance of the future, than seek a knowledge of it from a source which would mislead, and mystify where it professed to guide and make plain, inculcate error under the guise of truth, and strew life's pathway with the thorns and brambles of ignorance and sin, in the borrowed characters of knowledge and virtue.

But the possession of the principle is a glorious privilege, when that possession is legitimate, truthful, and stamped with the sanction of heaven. It enabled a Noah to prepare for the coming deluge, and save himself and his family while the rest of mankind perished under the outpouring of God's wrath. It raised a Joseph from the dungeon's cell to a throne, honoured, and obeyed, beside Egypt's haughty lord. It inspired a Moses to declare the crowning events of Israel's career down through their generations, and speak of the changes that should befal the nation. It elevated a Daniel to preside, through its monarch, over the destinies of a great nation. It inspired the Prophets to declare the downfall and degradation of the Israelitish nation, and cheered their hearts to sing the glories of that sun of promise whose vivifying rays should dispel the shadows of the long night of suffering under which they should groan. It directed, guided, and controlled the chosen of God; it gave them power over their enemies, and success in their undertakings, and conferred upon them blessings numerous and invaluable. The Book of Mormon presents illustrations similar to those contained in the Bible, of the importance of its possession, which our space will not permit us to point out; and the history of the Latter-day Work teems with incidents of a wise policy pursued under the guidance of this Heaven-bestowed gift. By its possession the Elders of Israel have time and again been preserved from intended evils and threatening dangers; by it the Saints were preserved from being scattered when driven before the mad violence of insatiate mobs, and their faith was sustained in every emergency; by it they were directed to their present peaceful abode; by it they were warned to prepare for approaching famine, and were preserved amid many privations, while a cold and heartless world laughed with glee at their related sufferings; by it they were and are being warned to flee from the nations over whom the wrath of God hangs threateningly with a fearful shadowing; and by it they can look forward to the opening glories of a Zion rich in the possession of God's treasured blessings.

Much as the inhabitants of the earth desire its possession, they do not believe it possible for man to obtain it now by the same means and under the same conditions that it was obtained and enjoyed anciently. Why? Nowhere does the Bible teach the impossibility of mankind becoming possessed of it. There is not a single text in the book which would lead a man, divested of prejudice and tradition, to believe so; but, on the contrary, it sets forth with plainness and in pointed language the possibility of it. If ever there was a time in the history of the world when

foreknowledge would be a blessing above price, and invaluable to those who possessed it, that time is now. With the nations racked and torn asunder, with a fearful foreboding and looking forward to the dreary and dismal future, with actual scarcity and prospective starvation staring the toiling millions in the face, with every power arming and preparing for war, while men's hearts are failing them for fear, surely that man who could unfold the end of these things would be looked upon as a benefactor by all? Yet such is not the case. Blind in their own conceit, wishing to know, yet unbelieving, quaking with uncertain and nameless dread, yet thrusting aside the means by which certainty would reach them, they present a strange anomaly, to be pitied for their ignorance, yet punished for their wilful blindness and determined unbelief.

The possession of this principle does not imply a knowledge of the minutiæ and details of every event as many erroneously believe. To confer a gift so entirely comprehensive upon man would be a positive injury to him, by preventing him from cultivating those qualities and powers through the development of which only he can become great. Who would seek to cultivate forethought, acquire knowledge, improve opportunities, exercise discrimination, or grow in wisdom, if the minutest details of every event were revealed unto him beforehand? Like the scholar who had all his lessons read, copies written, sums wrought, and scholastic labours performed for him, when the helping hand was removed he would be as ignorant, undeveloped, and uneducated as before he obtained its aid. Not a power of the mind improved by exercise, not a faculty quickened by watchfulness, and not a latent quality called into action, he would remain with the growth of years in the swaddling bands of mental childishness. Such are not the means by which Jehovah blesses, yet developes his children. Pointing out by the powers of eternity the events of the future like landmarks on the voyage of life, he cheers the traveller in mortality with sunny glimpses of pleasant scenes, through the storms of adversity and trials, points out the breakers and dangers ahead, and gives him courage and wisdom to steer clear of them, but permits him to labour for his own safety and care under the wisdom and strength supplied. Or, in more homely language, he unfolds the events connected with a nation or people, their rising and greatness, or downfall and degeneracy; often, in general terms, declares the blessings which individuals may enjoy through life; and, if they live faithful, endows them with power to labour for the obtaining of these blessings, and aids them to improve upon the knowledge imparted and develop every noble quality with which they are endowed. Thus he has declared to this generation, through his Apostles and Prophets of the last dispensation, the fate of the nations of the earth, the upbuilding of his kingdom, and the glory of his Zion upon the earth, with many other precious truths; and this knowledge is an anchor of hope to the soul of the faithful Saint, who, amid all the trials and distresses which crowd upon the hopeless inhabitants of the earth, can ever rejoice, strong in faith, in the prospect, open to the vision of those only who have experienced the glorious blessings of foreknowledge; and no important event in the providence of God shall come upon the Saints for which they will not be prepared by the monitions of his Spirit, if they are faithful and pure before him.

TESTIFYING AND PREACHING.

BY ELDER G. C. FERGUSON.

The religion of the Saints does not consist chiefly in talking, but in doing. Nevertheless talking is necessary, and when dictated by the Spirit of God is the means of doing good. It is said of Jesus Christ that he spake as never man spake. It was the instructions he gave and the doctrines which he taught that enabled his disciples to lay hold of the plan of salvation and teach it to the world at large. It was through the foolishness of preaching that the ancients became acquainted with the Gospel, and it has been chiefly by the same

means that the principles of eternal truth have been spread abroad in this dispensation.

With regard to testimony, we are told that the testimony of the Saints will judge the world; and this is one grand reason why the members of the Church, male and female, have it as a duty incumbent upon them to bear testimony to the work of God. It follows as a matter of course that in the discharge of this duty we should be thoroughly in earnest, and our earnestness ought to appear both in word and deed.

There are some who are quite sincere, but who bear their testimony with so little force that to suppose the world was going to be judged by it would be the last of our thoughts. It is not enough, therefore, that we feel our own earnestness: we ought as far as possible to make others feel it; and if we live our religion, we shall accomplish this; for our testimonies will be dictated by the Spirit, and those around are bound to feel its force. The testimonies of some are often weakened in force by a lurking dread that they may fall away from the Church, and that then those testimonies would be thrown in their teeth. But this is the very thing which will bring about the catastrophe; for the fearful and unbelieving are the very ones that must fall, while, on the other hand, the Saint who honestly and fearlessly testifies to what he knows (leaving after-events to take care of themselves,) will overcome by the word of his testimony.

Some, again, who have as strong a testimony as others of their brethren, refrain from testifying altogether. This is decidedly wrong. If we feel thankful for the little testimony we have, and use it well, the Lord will give us more; and if we use that well, he will continue to add line upon line, till by-and-by we shall take our places among the mighty. Therefore, if a Saint has even a belief that this is the Church and kingdom of God, let him boldly proclaim his belief and act up to it, and God will give him a stronger testimony: he will be able to say "I know;" and this knowledge will be as an anchor to the soul, sure and stedfast. It will hold him firm and steady, while unbelievers are being driven to-and-fro by every wind of doctrine. To testify pre-supposes that the party testifying has a clear and definite knowledge of the truth of that which he affirms; but it does not involve either the ability or the authority to teach; and therefore, although every member of the Church of Christ is necessarily a witness, it is only those holding the Priesthood who are by right expounders of the doctrines, and, by authority, administrators of the ordinances of the Gospel. In the ordinary intercourse of life, however, the members do teach as well as testify: they warn their neighbours, and are expressly required so to do; and very many even of the sisters are eloquent and powerful as they make known the purposes of God to those around them.

To this extent every member of the Church is sent to be a preacher of righteousness; but in the public meetings of the Church, teaching, reproving, criticising the conduct of the Saints, &c., devolve upon the presiding authorities; and any man holding the Priesthood who, without the sanction of the Presiding Elder, takes it upon himself to whip his brethren, is decidedly out of order. When rebuke comes through the proper channel, it wounds, but heals at the same time; but if it comes from a wrong quarter, it makes a wound and leaves it open.

One grand duty of the Priesthood is to preach the Gospel in its fulness. We have seen that a man may testify without being able to preach; and if we go to the sectarian churches, we shall find many who can preach, but cannot testify. This should not be so in the Church of Christ. Every preacher should have a testimony, or to-day his face will be Zionward, and to-morrow he will have turned his back upon it.

When a trained speaker has to bring a matter before the world, the first thing he does is to make himself acquainted with it. He conducts his inquirers according to the principles or rules of logic. When he arrives at a definite conclusion, he then draws from the resources of rhetoric: he arranges in his own mind the order in which he will bring forward the different parts of his discourse, and then he is ready for action. Now, logic is undoubtedly a guide to the reasoning powers, but it is not an exclusive test of truth. It cannot go one step deeper than the assumption upon which a line of argu-

ment is based. That assumption may be true, but it is often false; and when neither logic nor the logician can determine which, then syllogising is mere building on the sand. Therefore it is well for us that the Lord does not arm the messenger of salvation with sophistry, but with truth, because those who have the truth and the ability to apply it can at once discern the specious falsehoods of dishonest claptrap, and send conviction and remorse into the hearts of those who thought to confound them. Witness the answers of Christ to the Scribes and Pharisees, and see also the admirable handling of Zeezrom, the lawyer, by Amulek (Book of Mormon, pars. 239-40).

Let no one suppose, however, that the mere profession of truth enables men to use this power. They must, as before stated, have the ability to apply it. Now, the Lord's mode of imparting this ability is through the gift of the Holy Ghost; and the Holy Ghost leads men into truth without the noise and clamour of debate, wherein men gererally lose the very truths they are debating about, and get the spirit of the Devil, which causes them to hate and often to destroy each other. If the Saints would testify with power, or the Priesthood preach with effect, they must be earnest in their work, and so live that the good Spirit will dictate them continually.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 706.)

A Presidential election was recently held on board the *Osprey*, and the result was as follows:—

Joseph Smith,	65	gentlemen, and	6	ladies.
Henry Clay,	27	,,	,,	3	,,
Van Buren,	12	,,	,,	0	,,

Friday, 31.—"State of Illinois, } ss.
City of Nauvoo, }
May 31, 1844.

Then and there personally appeared before me, Joseph Smith, Mayor of the City of Nauvoo, the undersigned H. T. Hugins, of Burlington, Iowa Territory, and made solemn oath that Thomas B. Johnson did, on the 30th day of May, 1844, declare in his presence that he intended to bring dragoons and troops of the United States from Iowa Territory into this city, for the purpose of resisting the authority and power of the Municipal Court of said city, and that he should disregard entirely the authority of said court, and that he deemed the authority of said court of no effect. Deponent further states that said Johnson, in his said conversation, had reference to the case of Jeremiah Smith, which had been decided by said court.

H. T. Hugins.

Subscribed and sworn to before me, this 31st day of May, 1844,

Wm. W. Phelps, Clerk M. C."

Upon the foregoing affidavit, I issued a *capias* to arrest T. B. Johnson for threatening the peace of the city with United States dragoons. At 10 a.m., called at my office. At 1 p.m., called to see sister Richards, who was sick. I administered to her the laying on of hands, when she felt better. Afternoon, I attended General Council, when brother Emmett made his report. Rode out in the evening to Van Orden's, and paid him $100. Two or three Indians staid in the hall all night.

Saturday, June 1. At home. Some gentle showers.

At one, p.m., I rode out with Dr. Richards and O. P. Rockwell. Called on Davis at the Boat. Paid Manhard $90. Met George J. Adams, and paid him $50. Then went to John P. Greene's, and paid him and another brother $200. Drank a glass of beer at Moessers. Called at William Clayton's, while Dr. Richards and O. P. Rockwell called at the Doctor's new house. Returned home at 4½ p.m.

At 8 p.m., Peter Maughan, John Saunders, and Jacob Peart called at Dr. Richards' to consult about a coal-bed on Rock River. I suggested that it would be profitable to employ the *Maid of Iowa* in the business of carrying the coal, &c.; and all approved of this plan.

President B. Young and Elder John E. Page held a Conference in Pittsburgh.

Priesthood, and spread far and wide in all directions those rays of intelligence and knowledge which are destined to enlighten the whole of Adam's fallen race; disseminate far and wide those seeds of Divine truth which are predestined to germinate and grow and ultimately cover the whole earth with blessings, and thus render it a fit abode for countless thousands—yea, unnumbered millions, yet unborn, of the offspring of our God.

SOUTHAMPTON CONFERENCE.—A Conference was held in Southampton on the 20th ult., at which were present on the stand—Of the Presidency of the European Mission, Elder Geo. Q. Cannon, of the Quorum of the Twelve; District President, William Bramall; Conference President, Eugene Henriod;—each of them Seventies: also Elder Mark Barnes, President of the Dorsetshire Conference; and Elder George Burgon, Travelling Elder. After the usual preliminaries of singing and uniting in solemn prayer, Elder Bramall made a few remarks; after which Elder Henriod read the Financial and Statistical Reports of the Conference, showing a goodly increase in the numbers, some 46 having been baptized since the 1st of January. He said there were good prospects of baptizing more. 86 had emigrated; but he expected they would be able to make up that number by the end of the year. In almost all the Branches in the Conference, he said, great interest was manifested by the people in the principles of the Gospel; their meetings, in-door and out-door, were well attended, and much good had been done. President Cannon then addressed the meeting upon the blessings resulting from obedience to the Gospel, and the brotherly and sisterly feeling existing among the Saints, which, although he had travelled a good deal in foreign lands, he had never yet found among any other people; also showing that this Church is the nucleus of that great Latter-day Kingdom of which Prophets have long foretold, and shall yet fill the whole earth. He then presented the authorities of the Church both in Zion and in these lands, who were all unanimously sustained.

In the afternoon Elder Barnes addressed the meeting upon various points connected with his own personal experience and the religion of the Latter-day Saints; after which President Cannon spoke concerning the restoration of the Priesthood to the earth in these last days, and the privileges accruing to mankind, in consequence; and referred to the troubles besetting the American nation as examples of the judgments of God following those who wilfully reject his revelations given through that Priesthood.

In the evening President Cannon again preached upon the principles of the Gospel which are revealed anew to the world in these last days for the salvation and exaltation of man, and comparing the Divine plan with those futile schemes and systems which men have adopted for the regeneration of society, unaided by the revelations of God. Elder Bramall then made a few remarks upon the subject of the restoration of the Gospel in the latter times through angelic ministration, as referred to by the Apostle John in Rev. xiv. 8. At the conclusion of Elder Bramall's speech, President Cannon again addressed the assembly, bearing testimony to the principles of the Gospel and the mission of Joseph, and pointing out the great benefit conferred upon the Saints by the payment of tithing, by enabling the brethren to send out teams and provisions to assist the poor to

emigrate, and when they arrive in the Valleys of the Mountains by setting them to work upon the Public Works.

The meetings were well attended during the day both by the Saints from the country and friends, and peace and good order prevailed throughout the day.

On Monday, the 21st, 150 sat down to tea in Zion Chapel; after which, a pleasant evening was spent by the Saints, when songs and recitations were given by several brethren, sisters, and children. President Cannon occupied about three-quarters-of-an-hour in addressing the meeting. The influences of the Spirit were abundantly diffused among all present, and after a day's enjoyment well spent, the most characteristic of which was the perfect harmony that existed in all the arrangements and in the feelings of the Saints, the Conference was brought to a close with a benediction by President Cannon.

We are indebted to the kindness of Elder Burgon for a full and accurate report of the proceedings of the Conference, from which we have made the above summary.

CORRESPONDENCE.

ENGLAND.

LONDON CONFERENCE.

London, Oct. 20, 1861.

President Cannon.

Dear Brother,—Knowing that you are desirous to hear how the work of the Lord is progressing in all parts of the British Mission, it is with pleasure I take up my pen at the present time to give some information in relation to the London Conference.

During the last three months we have added 55 persons to our numbers by baptism, and our prospects are good for many more the next quarter. Our meetings are well attended by strangers, some of whom once enjoyed the Spirit of the Gospel, but, neglecting to live their religion, were separated from us; and I hope soon to see them return into the fold. We have been holding fast-meetings through the Conference. They have been well attended by the Saints, and the Spirit of the Lord has been with us and has increased amongst the Saints. If nothing should hinder, the prospects are good for a large emigration from this Conference the next season. The majority of the Saints are doing all in their power themselves, and my experience has taught me that such get the Lord's help. Almost all would go away the coming season, provided they had the means. There are some who have sufficient, but who have not faith in the God of the Latter-day Saints that he will provide for them; but when they become as poor as many have done with like faith, they would be glad to emigrate, (if they do not apostatize); while those having faith and works like the above, will have the Spirit of God to be and abide with them; and, come weal or come woe, being the children of the kingdom of God, they obey his commandments and go to with all their might to do all that is required of them; and the consequence is, their faith is strong in the Lord and in his promises, knowing that they will share the blessings of the faithful,—nothing doubting, because they have done nothing wrong. Such will have the Spirit of Zion, and their joy will increase as the kingdom increases. Such will be prepared for the troubles that are coming upon the earth, understanding the signs of the coming of the Son of man; while those who are careless about emigration, &c., thinking the Lord will save them here as well as where he has called them to go, will possess more or less of the spirit of Babylon, and must not be surprised if they partake of a portion of her plagues; for he has promised deliverance only to those who would obey his commands.

The Gentiles believe they will be

saved and get into the presence of God by faith and repentance, and they will have just as good a claim in proportion as those who believe in faith, repentance, baptism, laying on of hands, &c., but do not continue to obey. It may be that the latter are waiting for some great event to transpire—some mighty miracle to be performed. The fulfilment of the prophecies of the Prophet Joseph in relation to the downfall of the United States, and the deliverance of the Saints from their enemies from Nauvoo up to the present time, should be sufficient; for they are as great as any that were performed in the days of the children of Israel, and all they need to make them appear so in the eyes of this generation is time. Had they taken place 2,000 years ago, they would have been acknowledged as such. But as it was with Pharoah and the Egyptians, so it will be with the Gentile nations. If the former could have been assured that he was fighting against such a powerful God, he never would have persecuted the children of Israel as he did; neither would the Gentiles persecute the Latter-day Saints as they do, if they knew and were acquainted with their God; but they know him not, neither will they search after him, and consequently they will be destroyed as those nations were who fought against his people in days past. Pharoah and the Egyptians worshipped gods of gold, of beasts, birds, and reptiles; but this generation worships a god without body, parts, or passions, and they will find him, when they are in trouble, to have no more power to save them than the gods of the Egyptians had to save in their day.

It is very easy for the Saints if they become careless and indifferent to lose the spirit of the Gospel of Jesus Christ. They then have no God but the god of the Gentiles to go to, and it is no time to serve such a god. But they had better humble themselves before the Lord, and get the Spirit of the God of Abraham, of Isaac, and of Jacob, who is a mighty God—mighty to save. It is in him and in him only that the Saints should put their trust; and if there are any who are fortunate enough to have houses or lands, flocks or herds, let them prove themselves, sell all they have, and gather out with the Saints of the Most High, and prove to their Heavenly Father that they are willing to trust him, that they may obtain all things—even become heirs of God and joint-heirs with Jesus Christ.

Brothers Brown, Lyman, Stayner, Reynolds, and myself are all enjoying good health, and wish to be kindly remembered to you and all the brethren in the Office. Ever praying for the welfare and prosperity of the kingdom of God. I remain your well-wishing brother in the Gospel of peace,

W. C. Staines.

SHEFFIELD DISTRICT.

Sheffield, Oct. 24, 1861.

Dear Brother Cannon,—I write to let you know that I returned to this Conference on Saturday last, attended meetings at Chesterfield on Sunday, and had a very good time. There were quite a number of strangers in attendance.

The Saints are feeling first-rate in Sheffield, and we are baptizing a few now and then. The Priesthood are united, and are faithful in warning the people to repent of their sins and embrace the truth. The Gospel has been carried to many of the villages in this vicinity, where we have hitherto had no hold; and in several places the Elders have met with success, houses have been opened, and many have been constrained to lay aside their prejudice, and look more favourably upon the principles which we believe in and preach. Good seed has been sown, and may we not expect that it will bring forth in due season?

Accounts from Bradford and Leeds are favourable.

I have received a letter from brother Welch, stating that in Hull everything was moving on to his satisfaction, excepting that labour was scarce, and wages poor; what a pity that the Saints should pine for want of labour, when there is so much of it to be done at home, and the cry is "More labourers," "Good wages," while the cry here is, "No work," "Half wages," "Poverty," and "Distress." Brother Welch tells me that on Sunday the 13th instant. there were four persons baptized in Hull; that another had given in his name, and that he believed much good would

result from the method they have taken to invite the public to attend their meetings.

My kind regards to the brethren in the Office. May God bless you always, is my prayer. Your brother in the bonds of the covenant,

JOSEPH F. SMITH.

SUMMARY OF NEWS AND PASSING EVENTS.

FRANCE.—The Paris correspondent of the *Times* writes—The same uneasy feeling which pervaded every class of society towards the close of the year that preceded the Italian war, and which was so abruptly expressed in the Emperor's address to the Austrian ambassador during the celebrated *levee* of New Year's-day, is now again discernible. That feeling may be exaggerated, but you meet with few people in society who do not declare their conviction that the peace of Europe will before long be again put in peril. We hear rumours of propositions being made to Austria for the settlement of some difficult and long-standing questions in which she has deep interest.

ITALY.—The brigands who have been infesting the country between Concello and Nola have made proposals to the authorities to surrender.

TURKEY.—The insurgents have set fire to the houses occupied by the Turks. The inhabitants have fled for refuge, some to Trebigne and others into the Austrian territory.

SERVIA.—The insurrection in the Herzegovina is spreading. The insurgents from Zubzi, with Montenegrins from Grahovo, have invaded Schumla. The communications between Trebigne and Belgrade are interrupted. The inhabitants are taking refuge in the Austrian territory. On the 26th Oct. a bloody encounter took place between the insurgents and the Turkish troops, in which the latter sustained heavy losses. The insurgents were advancing at last dates.

CHINA.—At last dates the Imperialists had gained several important successes over the rebels. In addition to their successes on the Yang-tse, they have recovered the important city of Tsinchow, in Kwansgi. The new Emperor of China is only seven years old.

SOUTH AFRICA.—Furious internecine wars were still going on between the native tribes. There had been a terrible massacre in No Man's Land, Tebu, a chief of the Amabacas, surprised a number of Hottentots under the chief of Fodo. The Hottentots fought bravely, but Tebu's people fired their huts, and upwards of 100 persons, including many women and children, perished.

AMERICA.—Despatches from Richmond state that the steamer *Nashville* had run the blockade of Charleston on the 12th of October, with ex-Senator Mason as Minister to England, and John Slidell as Minister to France. This announcement has caused great indignation in the North. The Confederates had evacuated Vienna, destroying the railroad, and had fallen back, with the entire column, to Fairfax Court House. Large reinforcements have gone to Kentucky, where a battle was imminent. The navigation of the Potomac is almost closed by batteries. There had been two days fighting at Harper's Ferry, the result of which was favourable to the Federals. The Confederate force has attacked Wilson's Zouaves at Santa Ross Island. The Southern account states that they spiked the Federal guns, destroyed the camp equipage, and took a number of prisoners. Large quantities of Northern property have been confiscated to the South, including two slave estates owned in New York and Boston. The *Tribune's* Washington correspondent says the Government are arranging the erection of permanent barracks near Washington for 60,000 men. Fremont has forbidden the forwarding of telegraphic reports of Missouri war movements. Advices from the Arizona report that the Secession movement is on the increase. Fort Stanton, situate in the Sacramento Mountains, 146 miles north-west of the Mestillon, is said to have been abandoned by the Federal troops. The Confederates had determined to station ten companies in the Territory. In a letter from Dr. Russell, the *Times'* correspondent, dated Washington, Oct. 9th, the following significant passage occurs:—"What a winter there is before the dwellers in these lands! But, gloomy as it may be for the North, the prospect for the agricultural people in the South is far worse. There is the constant fear of arson and murder, conspiracy, uprisings, and insurrections, which must come with the long winter-nights to the aged and infirm, who will be the sole dwellers in lone country houses in great woods, and in distant farmhouses. There is the want of warm clothing. Even in the North there is a scarcity of blankets, and the Sanitary Commissioners are appealing to the charitable for contributions. There will be also the deprivation of luxuries, almost necessaries, such as tea and coffee. Fresh provisions will not be generally procurable: in fact, the enumeration of the

miseries of this civil war would exhaust the fire and touch the heart of a prophet." It is reported from Missouri that the Confederates had burned the Big River bridge. General Price has made a stand 25 miles from Osceola with 20,000 troops. General Fremont is preparing to lay a pontoon bridge across the Osago river for the purpose of crossing and encountering General Price. The Federals had an engagement with the Confederates near Harper's Ferry, resulting in the retreat of the Confederates with the loss of one gun. No killed. It was reported that the Confederates had renewed the attack, and that the fighting was still continuing.

MEXICO.—The following telegram was posted at the Underwriter's Rooms:—"Urquiza has been completely defeated, having lost his artillery, ammunition waggons, and 1,600 prisoners. He has been compelled to fall back."

VARIETIES.

CHESNUT trees are known to live nine hundred years. lime trees have attained six hundred years in France, and birches are supposed to be equally durable.

NATURE has strange ways of doing the most beautiful things. Out of the oozy earth, the mud and rain of early spring, come the most delicate flowers, their white leaves born out of the dirt, as unsoiled and pure as if they had bloomed in the garden of Paradise.

THE AGAPEMONE, OR ABODE OF LOVE.—"I was travelling in the early part of this summer in some of the southern counties of England, when business called me into Somersetshire, near to the "Agapemone," occupied by the followers of Mr. Prince, called the "Princeites." My curiosity prompted me to see and learn something definite of a people concerning whom many peculiar reports have been circulated. In journeying towards the Agapemone, we saw a man working in a garden, who was recognised by a friend with me as one of the Princeites, for they are particularized by wearing no hair on the face—each male being required to thus (as one of many instances,) mortify the flesh, and put away pride. I spoke to him; and upon inquiring if we could learn something of the principles they advocated, he told me he was a mouthpiece of God, and God speaking through him said, "You do not want the truth; you do not want to know God." My first impression may be judged. He told me that he had "seen Jesus Christ, and ate and drank with him in the flesh." I wondered! "Why," said he, as an argument, "Behold, the man whose name is the Branch." I replied that the Scripture referred me to the "*root* of Jesse," and could not depend on a branch alone; but, says he, "Behold the tabernacle of God is with men." I could hardly believe such was the case. I said, "Either you or the Apostle John must be in error. Prior to that event transpiring, "the first heaven and the first earth" will pass away, and the "New Jerusalem" will come "down from God out of heaven." Some little conversation passed between us, when, finding his dogmas could not be forced upon us, he went unceremoniously away, as my friend said, more like a demon than a Christian. We at last reached the Agapemone, situated in the village of Charlinch, five miles from Bridgewater, Somerset. They believe in their leader, "Brother Prince," being the tabernacle in which Jesus Christ acts, modestly asserting that he is Jésus Christ in the flesh. The *heaven* of this Christ contains about five or six acres of land, surrounded by a wall nine or ten feet high, inside of which stands a small mansion—"head quarters," also a chapel or room for diversion. On the top of the road end of the chapel is fixed a flag-staff, with a rampant lion at its base. There was floating on the breeze a white silk flag, edged inside by a border, representing the rose and honeysuckle entwined. In the centre of this flag, written in gold, was "Behold the tabernacle of God is with men." He (Mr. P.) maintains his position, financially, by speculating as a farmer in the parishes around, employing his poor converts on those farms, grounds, &c., while his rich followers, having thrown a few thousands of pounds into his treasury, may have their portion of his heaven and his blessing without working, having the poor ones to perform the varied kinds of labour. There are also archery grounds and many other means for recreation. No strangers were allowed inside the walls; but I happened to arrive at a fortunate time, just as Mr. Prince was going for a ride in his barouche drawn by two fine horses. He is apparently about 55 years of age, and as white and religious-looking as a man could be. The gates were thrown open, and he passed out amid the reverential bows of the inmates. I should judge there were about 12 males and 16 females, all dressed without the least regard to present fashions. No small children were there, and I was informed no babes were born, a doctor being kept! If any convert dies, he or she has not the true faith. All the faithful will live there for ever! The converts are very few, though some 14 years have passed away since Mr. Prince set forth those peculiar claims. He has but very few more than 50 followers, though that number are bound by his unmeasured influence."—W. FULLER.